

# VINDICATION

OF

## PIOUS CHRISTIANS,

FROM

The Scandalous Aspersions cast upon  
them by one who calls himself a *Clergy-man*  
*in the Country* :

In a Pamphlet, entitled,

*The Case of Dr. Rundle's Promotion to the See  
of Gloucester impartially consider'd, &c.*

CONTAINING

A proper Vindication of the Conduct of the L--- C---  
and also of the Rt. Rd. B---s who opposed Dr.  
*Rundle's* Promotion.

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By a LAYMAN.

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L O N D O N :

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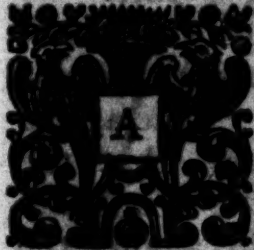


A

VINDICATION

OF

PIOUS CHRISTIANS,

S my Way of Life does not lead me to an early Acquaintance with the Pamphlets which are written upon the Debates of the Time, it was but two or three Days ago that a Pamphlet which, I am told, has been publish'd some time, fell, very accidentally, under my View. It is pretended to be written by a *Clergyman in the Country*; and is entituled, *The Case of Dr. Rundle's Promotion to the See of Gloucester, impartially consider'd, &c.* 'Tis much out of my ordinary Way of Life, nor is it very agreeable to my Disposition to intermeddle in Disputes of this Nature: I am far from being forward to interest myself in publick Transactions, more than I am led to do by a Concern to behave in

my Station as becomes a good Christian and good Church-man, a free Briton, a good Subject, and good Neighbour; and to preserve such a Temper and Conduct, as is suitable to these Characters, towards all Persons I am conversant with, or am led by the Company I keep, to converse about. I shall therefore leave it to the Writer this pretended Clergy-man takes upon him to confute, to answer him as he deserves. Nor should I think it worth while *now* to enter with him into the Question, concerning the Expediency of Dr. R-----'s Promotion to the See of *Glocester*, did not the Argument on which he goes, upon that Head, contain in it some injurious Imputations upon the *truly Pious*, and some dangerous Doctrine concerning *Offence*.

To pave the Way for entering on the Consideration of his main Argument, I must take Notice of his Concessions. He says " He agrees with the Author of the Letter, that the whole of what he has said of the Unrighteousness of the Accusation brought against the *Doctor* is true: That he verily believes Dr. *Rundle* has every Qualification which the Author of the Letter bestows upon him: And that there is not *one* Thing he has urged in his Defence, either with Respect to his Character, or the Uncharitableness and Cruelty of the Charge brought against him, in which he does not heartily agree with him. " From all which, one would think, the most natural Conclusion should be this: " That the Opposition rais'd against his Promotion was most unreasonable and injurious,

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"ous, and ought to be dropt by those who  
 "made it, or disregarded by those who had it in  
 "their Power to give the most effectual Dis-  
 "courage to it; and should be no hinde-  
 "rance to the conferring that high Station in  
 "the Church, on a Person so worthy of it: Or,  
 "at least, that the Right Honourable Person,  
 "who well knew of how great worth he was,  
 "and how grossly abused, was oblig'd in Ho-  
 "nour and Conscience, to act the part he has  
 "done, in standing by him to the last. " But  
 no such Matter has this Writer in View: But,  
 after all the Concessions he has made with re-  
 gard to the Integrity of Dr. R's Character, and  
 the Cruelty of the Treatment given him, he  
 has made a Shift, tho' a very sorry one, as we  
 shall immediately see, to find out; p. 4. that,  
 notwithstanding all this, " it will by no means  
 "follow, --- that every Friend to Liberty,  
 "and to the present Government, ought to be  
 "surprized at the Opposition raised against  
 "Dr. Rundle. " Strange! That it is clear, and  
 acknowledged Fact, that Dr. R--- is, p. 20.  
 "a good Christian, and a constant Church-  
 "man, " and yet, " The Friends to Liberty,  
 "and to the present Government, ought not to  
 "be surprized to find him opposed as a *Here-*  
 "*tick, or an Infidel, one who disregards the Scrip-*  
 "*tures, and talks disrespectfully of Divine Re-*  
 "*velation!* " For this, the World well knows,  
 is in Reality, *the Opposition* that has been *raised*  
*against him*; whatever shallow Arts this Wri-  
 ter may *now* think fit to use to put another



Face upon it. "I agree," says he, "that the whole of what is said of the Unrighteousness of the Accusation brought against the Doctor is true; but it is not pertinent, nor is the Conclusion just, — that this ought to be no Hindrance to the *Doctor's* Promotion". One might well be at a loss to guess, now, what shifts, what colourings, a Writer should be able to hit upon, to escape a Conclusion which seems to follow so naturally from his Concessions; and to show that, notwithstanding all he has granted, Dr. R—— ought, in these Circumstances, to be refused a Bishoprick; and even the Lord C—— ought to give up the Point, and not insist upon his being made a Bishop. Why, says he,

"It ought to be consider'd how the Laity may approve of Dr. *Rundle's* being made a Bishop, who must come under his Care, and may be *offended* at his Promotion. It may be of fatal Consequence, that a Person in that high and sacred Station, should be so much as *suspected* to have been guilty of such Things as have been laid to his Charge, or even should have had them *reported* of him. *Christianity* may suffer by the *Doctor's* being promoted to that high Station, as it may give *Offence* to Numbers of good Christians, particularly those under his Care; and this must render him incapable of doing the same good in his Diocese, as another Person. The Light of giving *Offence* to Numbers of pious Christians, is the only Light in which it ought

" to

“ to be consider’d. *Better* that one Man suffer  
 “ any Injury or Injustice of this Kind, than  
 “ that perhaps thousands of well meaning pious  
 “ People should be offended : *Better* the most de-  
 “ serving Man were not promoted to a Bishoprick,  
 “ than if he be promoted to that high Station,  
 “ he should be render’d incapable, by Reports  
 “ that have been spread of him, whether true or  
 “ false, of doing that Good, which otherwise he  
 “ might and would have done. If this Thing has  
 “ really made so much Noise, that many good  
 “ Christians will be *scandalized and offended*  
 “ at this Promotion of the *Doctor* ; — is it  
 “ not *better* and more *prudent* ; does not *Chri-*  
 “ *stianity* require it, that one good Man should  
 “ be denied any Advantage, any high Station  
 “ in the Church, rather than Numbers of good  
 “ Christians, who are to be under his imme-  
 “ diate Care, should be *offended* at it ?” I have  
 drawn together this Argument fairly, and at  
 length, in the Author’s own Words ; that  
 I might represent it in all the Strength, and  
 with all the Art and Colouring he was able  
 to bestow upon it. But, however plausible  
 this way of Arguing may look, at first view ;  
 it will appear, upon a careful Examination, and  
 going to the Bottom of it, to be no better than  
 a Chicaning Piece of Cant and Sophistry ; and  
 shows the Author either scandalously igno-  
 rant, for a *Clergyman*, even in the *Country*,  
 of the Principles and Rules of true Piety,  
 and the Apostolical Doctrine concerning *Of-*  
*fenca* ; or, which is worse, designedly endea-  
 vouring

youring to mislead his Readers, with regard to these important Points.

In the first place, this author, while he makes such a show of tenderness towards serious Christians, and would appear so extremely cautious of giving them Offence, appears to be shamefully unacquainted with the Principles and Rules, by which true Christians act, and the Maxims by which they are govern'd; or, in plain Terms, while he affects to put on a great *form of Godliness*, discovers himself a great Stranger to the *Power of it*; very much unacquainted with the proper Influence of true Piety, so far as a Man is animated by it; and those Maxims by which the Conduct of truly pious Christians is regulated, so far as they come up to this Character. Were he not either shamefully ignorant in this respect, or wickedly disposed to conceal and suppress the Truth in Unrighteousness; he could have no room for asserting, "That Thousands of pious People may be offended at Dr. *Rundle's* Promotion". For, what should they take Offence at? that, p. 20, "A sober good-natur'd Man, a good Christian, a constant Churchman, and a regular Conformist is made a Bishop?" No; but, "that a Man *suspected*, or even *reported*, to have been guilty of such things is advanced to that Station." What! whether they believe these *Reports*, or not? certainly, this Author might allow, as methinks any Man of common Sense must, that serious Christians, who believe these *Reports* against Dr. *Rundle* to



to be groundless and injurious, must rejoice to see Innocency vindicated; to behold it triumph over all Opposition; to see a wicked and scandalous Opposition to a worthy Man discourag'd, and due Honour done to him in spite of such virulent Opposition; and I can say it, from my own Knowledge, that thousands of serious Christians would have rejoiced to have seen this done in the present Case. But, it may be said; "serious Christians may believe, there is some Truth in the wicked Things reported of the *Doctor*:" On this the Stress of the Argument must lie; seeing on no other ground could they be *offended* at his Promotion; and this Writer says expressly, p. 17. "Numbers of good Christians may be *possessed* that he is guilty of those Things laid to his Charge; and p. 22. "many good Christians cannot believe him to be that good and deserving Man, as he really is."

I own, wicked and designing Men seem too well to understand the Truth of that Maxim, *Calumniare audacter, aliquid adhaerebit*; Calumniate boldly, something will stick; and it appears, by melancholy Experience, to hold too true; but, will this ever be the Case with a serious Christian? Will he swallow down Calumny and Reproach against an innocent, a good and worthy Man; without, and even against Evidence? No surely: No more than he'll be guilty of Idolatry, Murther, Adultery, Theft, or Drunkenness! Every serious Christian, the meanest and weakest as well as the greatest and  
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wisest,

wisest, who deserves that Character, must know that it is a Rule of Christian *Charity*, that it *thinketh no Evil*, but *believeth and hopeth all Things*; that *Charity*, which is of the first and greatest Importance in Christianity; without which, the most shining Endowments and most extraordinary Gifts; all Faith, so that a Man could remove Mountains, the most profuse Liberality, and even Martyrdom itself, can profit a Man nothing; that *Charity*, which is greater than either *Faith* or *Hope*, *thinketh no Evil*; it does not permit us to impute Evil to any Man, without plain and unavoidable evidence; but, in all doubtful Cases, in all Cases that admit of a Construction either way, is ready to put the best Construction on a Man's Conduct, and believes the best concerning him. This is a Rule as clear and plain, to the meanest Capacity, as any Rule in Christianity; and has the greatest Stress laid upon it by the Christian Institution. Every serious Christian, also, cannot but know; that it is a fix'd Character of the Man *who shall abide in God's Tabernacle*, or *dwell in his holy Hill*, that he *taketh not up a Reproach against his Neighbour*; or, according to the Marginal Reading, does not *receive* or *endure* it; not only does not *raise* it; but does not *take it up*, receive, regard, or believe it, meerly upon *Report*, or without unquestionable Evidence. These are as plain and sacred Rules of Christianity, as the Rules forbidding Idolatry, Murther, or Adultery; and have a like Stress laid upon them by the Christian Institution; they are Articles that

that have *Damnatory Clauses* annex'd to a disregard to them, by *the Word of God* itself. These Rules are sacred and inviolable Maxims of the serious Christian's Conduct, so far as he acts up to that Character; nor will his serious Piety *permit* him, far less *lead* him, to transgress them; so that, to say, or insinuate, that a serious Christian, a pious well-meaning Man, *may* be guilty of *thinking Evil* of his Neighbour, without or against Evidence, or of *taking up an ill Report* against his Neighbour; is as absurd, as to say or insinuate, that he *may* be guilty of Idolatry, Murther, or Adultery; true Piety will, in no other Sense, suffer him to be guilty of the one, than it will of the other of these Crimes: A pious Christian, acting up to that Character, can no more be guilty of the one than of the other: and if it is true, that a Man, notwithstanding his being truly pious, and a serious Christian in the main tenor of his Character and Conduct, may be guilty, in some Instances, of *thinking Evil* of his Neighbour without good Ground, or taking up an ill Report against him; it is as true, that he may be guilty of Instances of Idolatry, Murther, or Adultery: nor can he persist in the first, more than in the last; without ceasing to be a serious Christian, and giving up his Title to the Kingdom of God.

I have discover'd the greater Earnestness upon this Branch of the Argument, because of the Aspersions some are industrious to cast upon true Piety and serious Christianity. What



vile and unworthy Ideas of serious Piety are injuriously formed, and industriously spread by some Persons? If We believe them, “serious  
 “Piety is the most gloomy and ill-natur’d, the  
 “most suspicious and uncharitable Thing in the  
 “World; the pious Man, and serious Christian  
 “is one, who lays the greatest Stress upon Or-  
 “thodoxy, so much as to damn every Man  
 “who differs from his way of thinking in any  
 “thing; but no Stress at all on common Honesty  
 “and Integrity; one who goes constantly to  
 “Church, seldom fails to go to Prayers, or to  
 “the *Holy Communion*, but as constantly comes  
 “away from them, more sullen and morose,  
 “more surly and ill-natur’d, than he was be-  
 “fore” — It is obvious with what Design the  
 open Enemies of true Piety and Christianity  
 load them with such Imputations; but that  
 any thing should be dropt from one of the Cha-  
 racter, or under the Mask, of a *Clergyman*, that  
 tends to favour such Imputations; is a Scandal  
 to the Cloth, which methinks the whole Tribe  
 are concerned to resent and to show their Indig-  
 nation at. ’Tis a Thing of the very worst and  
 most pernicious Tendency; such Representa-  
 tions of Piety and Christianity tend to expose  
 the truly pious, and serious Christians, to the  
 Contempt and Hatred of the World; and, as it  
 has been justly observ’d, that we can hardly  
 take a more effectual Method to render Men  
 very Wolves to each other in good earnest,  
 than by industriously painting them as  
 such; so, when careless Pretenders to Chri-  
 stianity

Christianity see it represented (especially by a *Clergyman*) that serious Christians, and truly pious Persons, may be of such and such wicked Dispositions, and allow themselves in such and such Vices, they are thereby encourag'd to give loose Reins to the worst Passions and vilest Lusts, and flatter themselves into the Persuasion that they are very good Christians and truly pious all the while.

But let us now consider what must be the Conduct of a serious Christian, and a truly pious Man, acting in his true Character, and according to those sacred and important Maxims of Piety, and Principles of Christianity, I have now been considering; what must be his Conduct, I say, with Regard to the injurious Reports raised and spread against *Dr. Rundle*? Why, the very same which I have had the Satisfaction of observing was in Fact the Conduct of all the serious Christians I have had the Pleasure of conversing with about the Matter: Either, finding no Evidence for these Reports, he disregards them from the first, and they make no Impression upon him, at all, to the Doctor's Disadvantage, as I am satisfied has been the Case with many serious Christians: Or if, thro' any Weakness of his own, they might be apt to make any such Impression upon him, either he has Opportunity to know the Doctor's real Character, by Conversation with him, or the Information of those to whom he is intimately known; and then he must be well satisfied these Reports are most false and injurious, and will

will reject them with a just Indignation against the Wickedness of the Raisers and industrious Spreaders of them : Or, if he has no Opportunity of being acquainted with Dr. *Rundle*, he will not yet rashly and unchristianly *take up* an ill Report against him ; but will make Enquiry how these Reports are supported, and what his real Character is among those who know him, and are Persons of Candor and Integrity ; and thus likewise he may easily come to be satisfied, in much shorter Time than since these Reports have been first raised and spread, that they are grossly injurious and abusive ; and then, he must be so far from taking *Offence* at a worthy Man's being promoted, who has been so grossly abused ; that he must rejoice to see the Clearness of his Character publickly owned, the scandalous Abuse of him and Opposition to him discouraged, and due Honour done to so worthy a Man, by the Success of the Application made in his Behalf by that honourable Friend to whom he is thoroughly known. Upon the Whole ; I think it must be undeniably evident, upon what our Author himself owns, that no serious Christian, and truly pious Man, acting in that Character, (far less Thousands such) could possibly take *Offence* at Dr. *Rundle's* Promotion to a Bishoprick, on Account of the Things of which he has been injuriously *suspected* or accused.

And, what I have thus plainly proved, in a Way of general Reasoning and Theory, I thank God, I have the Pleasure to see confirmed from Observation of what is in Fact the Case, as to  
serious



serious Christians and truly pious Persons: By which I have Ground to be abundantly satisfied; that, at least, no *great Number* of them would in Fact be *offended* at Dr. *Rundle's* Promotion to a Bishoprick; but, on the contrary, great Numbers of such are griev'd and offended to see the Disappointment of honest and honourable Endeavours that have been used that Way hitherto.

The most of my Acquaintance and Conversation, and that Part of it which is most agreeable to myself, lies among serious Christians; those who shew themselves truly such, and whose Life and Behaviour is becoming that worthy and honourable name: I have convers'd with great Numbers of such, since this Affair begun to be talk'd of; each of these has convers'd with Numbers more: And I can sincerely declare; that I never met with one such, who had taken any *Offence* against the Doctor or his Promotion, but what was easily remov'd: The most I have convers'd with have shewn themselves greatly *offended* at the Reports that were spread of him; and discover'd a just Disregard to them, and a Christian Indignation against the raising and spreading of them. Some few, indeed, I have met with, who, at first, appear'd to be startled by these Reports; and, from the Circumstances in which they were delivered to them, and the sacred Characters of some from whom they were brought, seemed disposed to give some Credit to them: But, tho' I have met with some who had this Weakness, I have found

found none who had the Wickedness to persist in it; but, as they have been open to better Information, upon hearing what such as knew the *Doctor*, or were well-informed concerning his true Character, had to say, they came to be satisfied of the Injuriousness of these Reports, and much *offended* at such Treatment of so worthy a Man. This is the Truth, as to all the pious Persons and serious Christians I have convers'd with, concerning this Matter: Nor have I ever heard, that there is one serious Christian in *England*, who would be *offended* at the *Doctor's* Promotion to a Bishoprick, meerly on Account of the scandalous Reports that have gone abroad concerning him: and, tho' I don't doubt, but there are some serious Christians against his Promotion; (as there are many such, who are mistaken or misled in other Things too) yet I have Reason to believe, that it is on other Accounts than any Regard they have to the injurious Reports that have been spread of him.

Thus, it is evident, that our *Country Clergyman*, in his Way of Arguing upon this Head, shews himself a Stranger to the Conduct of good pious Christians, and the Principles upon which they act.

And these, indeed, he discovers himself no less a Stranger to, in his own Practice, than his Way of Arguing. In what a shuffling Manner does he give up the Accusations against Dr *Rundle*, which he somewhere professes to be convinced are groundless? He debates the Evidence of the Accusation in such a Manner, as appears plainly

plainly intended to leave an Impression upon the Mind of the Reader, that there is some *Proof* in it, tho' not "*so clear and strong* as to convince "Men of true Judgement," p. 14; without ever taking Notice, that the Accusations rest upon the Testimony of a *single Person*, a Person, the Circumstances of whose Testimony render it unworthy of any Regard: as, in the very Manner of giving it, he takes to himself the Guilt and the Infamy of betraying private Conversation, and industriously raising a Scandal on what (by his own Story) pass'd in the Freedom of Conversation, 15 or 16 Years ago. Would ever serious Piety lead a Man, or even permit him, to be guilty of such unfair and treacherous Conduct? Would it suffer him to pay any Regard to the single Testimony of so infamous an Accuser, even against the bare Assertion of a Man of unquestionable Integrity, in his own Defence? Especially when it is strengthened by the joint Testimony given to his Character, by several Persons of known and approved Honour and Worth; particularly one Right Honourable and worthy Person, to whom he has been intimately known these Twenty Years; *i. e.* Four or Five Years before the Date of that scandalous Story, old as it is?

But, it is now time for me to proceed to show; that as this Writer appears shamefully unacquainted with the Principles and Rules of true Piety; so he discovers no less scandalous Ignorance, for a *Clergyman*, of the Apostolical Doctrine concerning *Offence*. To make



this Charge abundantly clear and evident; I shall set down the Doctrine of *St. Paul*, who has treated most fully of the Case of *Offence*, in one Column; and this Clergyman's Doctrine in another; that the Reader, having them both at once in his Eye, may be the better able to compare them together; and to judge for himself of their Consistency.

*St. Paul.* *Country-Clergymen.*

Rom. 14. 13. -- that no Man put a *stumbling-block* or an *Occasion to fall* in his Brother's way. 15. *Destroy not* him with *thy Meat*, for whom Christ died. 20. For *Meat destroy not* the work of God. 21. It is good neither to *eat Flesh*, nor to *drink Wine*, nor any thing whereby thy Brother *stumbleth*, or is *offended*, or is *made weak*. P. 17, and 18. It certainly is a great *Cruelty* to Dr. Rundle [that the Things laid to his Charge should be a hindrance to his Promotion] But yet better that one Man suffer any *Injury* or *Injustice* of this Kind, than that perhaps Thousands of well meaning pious People should be *offended*.

1 Cor. 8, 9, 10, 11. take heed lest this Liberty of yours become a *stumbling-block* to them that are Weak. For if any see thee which hast knowledge sit at Meat in the P. 22. Is it not better, and more prudent, does not Christianity require it, that one good Man should be *denied* any *Advantage*, any high Station in the Church, rather than Numbers

Idol's Temple, shall not the *Conscience* of him that is weak be emboldened to eat those things which are offered to Idols; and through thy knowledge shall thy weak Brother perish? 13. Wherefore, if *Meat* make my Brother to offend, I will eat no *Flesh* while the World standeth, lest I make my Brother to offend.

Numbers of good Christians, who are to be under his immediate Care should be offended at it? See the full View of our Author's argument, above, pag. 6, and 7.

From the Account I have here given of the Doctrine of St. Paul concerning Offence, it plainly appears, in the first Place; that the *giving of Offence* to our Fellow-Christians, which the Apostle so carefully and earnestly warns us against, is to be understood of the doing of indifferent things, which may as lawfully be forborn as done, in such Circumstances as we have ground to apprehend will be to some weak Christian or other a *stumbling-block*, an *Occasion of his falling*, or of ensnaring him to Sin; doing Things, for Instance, which our Consciences permit us to do, in such Circumstances as the Weight of our Example may induce a weak, or doubting, Brother to do the *same Things* against his Conscience, or with a *doubting Conscience*. It is not barely the doing of a Thing

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which

which another, or even Numbers of our Fellow-Christians, will *dislike*, or be *displeased* at; the Apostle's Rule does not seem intended, even to restrain our Christian Liberty in Things indifferent so far as this; that we are obliged to forbear every thing of that sort, at which another will be displeased; provided there is no ground to apprehend it will be ensnaring to him, will be any Inducement or Occasion of his falling into Sin, or acting against his Conscience: For, though the Apostle, among other Expressions, uses the Words, doing a thing whereby our Brother *is offended*; yet he plainly joins them with such other Words, as show, that more is imported by the Expression than when we, in common Speech, signify by it only his being *displeased*; namely, his being *ensnar'd*: "Thy Brother *stumbleth*, or *is offended*, " or *is made weak*: and, that no Man *put a* " *stumbling-block*, or an *Occasion to fall*, in his " Brother's way; and, if Meat *make* my Brother to *offend*, &c." So that, how far we may do even an indifferent Thing at which our Neighbours are likely to be *displeased*, provided they are not likely to be *ensnar'd* thereby; seems to be left to be determin'd by the Rules of Prudence; and not to be absolutely determined by the Rule of Christian Charity which the Apostle lays down concerning the Case of *Offence*.

But, Secondly, it is to be observ'd; that the Rule of the Apostle is to be understood of the Case where the Danger of giving *Offence* lies  
all



all on one Side; where the *Offence* is only given by *acting*, *eating* for Instance, and none by *forbearing*; that, in that Case, we are to *forbear*; and therefore, agreeably to this Rule of the Apostle, in Cases where there is a likelihood of giving *Offence either way*, we are to *weigh* and *ballance* the *Offence on both Sides*; to consider on *which* side the *least Offence* is likely to be given or taken, and to determine accordingly. And,

In the third Place, which is of greatest Consideration in the Argument before us, the Apostle's Rule is intended only to direct our Conduct in *indifferent* Matters; and where, setting aside the Consideration of the *Offence*, it is *equally lawful* to do or forbear; and not where the doing a Thing is determined to be plain *Duty*, and the forbearing it a *Sin*, from Considerations abstract from, and independent upon the *Offence* given or taken either way: The Apostle nowhere says any thing like this; that we are to do what is *in itself wicked*, or *forbear* or *desist* from doing an *Action in itself good and righteous*; though we should give ever so great *Offence*, by *doing* the one, or *refusing* to do the other. He nowhere lays down any Rule, from which we can justly infer such a vile piece of Morality as this *Country-Clergyman* would put upon us; that "though it is a great Cru-  
 " elty to treat a Man so and so; yet, better  
 " that one Man suffer any Injury or Injustice of  
 " this Kind, than that perhaps thousands of pious  
 " People should be offended: i. e. better do a  
 Man such an Injury or Injustice, &c. for so he  
 must

must mean it; his design here not being to *persuade* a Man to *patient Suffering* of the injurious Treatment of others, but to *vindicate* others in *treating him injuriously* in the Circumstances he supposes: Thanks be to God, we have no such Doctrine deliver'd to us by *any* of the *Apostles*: Nor can any such Doctrine come from God: No: According to the plain Doctrine of the Apostles, the unquestionable Principles of *Christianity*, and the plain Principles of Natural Religion too, it is *better* to let Millions of the *best meaning* and *most pious* People be *offended*, (if this was a Case to be supposed, and) if I cannot, without sinning, prevent it; than that I should do an Act of *Cruelty* to any Man, or *make* any Man *suffer Injury or Injustice of any Kind*, to prevent their *being offended*: *Better* let any Consequences whatsoever follow, which I cannot prevent without sinning; than be guilty of gross Sin to prevent them.

To apply these Observations, upon the Doctrine of the Apostle concerning Offence, to the Case of Dr. *Rundle's* Promotion to the See of *Glocester*. I hope to make it evident, that Nothing this Author has advanced upon the Head of *Offence* could have justified his Right Honourable Friend in ceasing to ask for this his Promotion; nor can it justify others in the Opposition made to it. For,

In the first Place, I hope it will not be pretended, that the promoting of Dr. *Rundle* to the See of *Glocester* was likely to prove a *Stumbling-Block* to any, a *Snare* to induce them to

*sin,*

sin, or to *act against* their Consciences. I know  
 it has been *industriously*, and one would be apt  
 to think *maliciously*, spread about, that a cer-  
 tain man threatned that, in Case of Dr. Rundle's  
 Advancement to the See of Gloucester, he would  
 go over to *the Opposition*, and carry others along  
 with him; which every Body reckons would be  
*acting against his* Conscience; but, believe this  
 who can; sure *He is not so weak a Brother*, as  
 to *stumble so sorely*, and *fall so low*, at *so small a*  
*block!* All, then, that can be meant by this  
 promotion's *giving Offence* to Numbers of pious  
 Christians is, not that they would be *ensnared*  
 by it, but only that they would be *displeased at*  
 it. And what then? But, says our Author, p.  
 7, 18 " This must render him incapable of  
 doing the same Good in his Diocese, as ano-  
 ther Person: He is render'd incapable, by  
 Reports that have been spread of him, whe-  
 ther true or false, of doing that Good, which  
 ----- another Person would have it in his  
 Power to do. " We have good Ground to  
 be satisfied, that there is not a Word of this  
 true; that there is no such Offence taken by pi-  
 ous Christians, against Dr. Rundle, as tends to  
 render him incapable of doing as much good in  
 that high Station as any Man: On the contra-  
 ry, we want not Grounds to hope, he might do  
 more Good in such a Station, than even some o-  
 ther Men of unquestionable Worth, and against  
 whom no such Objections are made, as have  
 been made against him. But, tho' it was true,  
 that, by *false Reports* spread of him, he was  
 render'd



render'd incapable of doing that Good in a Bishoprick which another might do; yet, this alone would be no sufficient Reason why he should not be made a Bishop, especially if there are preponderating Reasons why he should; far less can it be a good Reason, why his Promotion should be oppos'd in such a Manner as tends to assist the bad Designs of these Reports, and to lessen his Capacity of doing Good in any Station. But it is a good Reason why all who wish well to the Interests of Religion and Christianity should join their Endeavours to wipe off the Aspersions cast upon him; and to restore him to that Capacity of doing Good, which is impaired *only* by these calumnious Aspersions, and by no Fault of his. But, it is said, p. 20. "Such a Promotion might give the Enemies of *Christianity* too much Occasion to triumph." *Triumph!* at what? "That a good Christian and good Churchman," one acknowledg'd to be so by those who oppose his Promotion, if we may believe our Author, one who, both in his publick Discourses, and private Conversation, for a long Time past, has taken all Opportunities of defending *Christianity*, in the most strenuous Manner, against its keenest and most artful Opposers, and to the Satisfaction of Persons of the best Sense and greatest Rank in the Nation or the Church; that such an One is, in Spite of Calumny, advanced to a Bishoprick? A rare *Occasion of Triumph* for the *Enemies of Christianity*, truly! But, to proceed.

I cannot

I cannot but observe, that our Author argues upon this Head, as if all the Danger of *giving Offence* lay only upon *one Side*; which is far from being the Case: On the contrary; it may appear from what I have already shewn, that Numbers of serious Christians were likely to be offended, and are offended, at the cruel Treatment Dr. *Rundle* has met with, at the Opposition made to him, and the Disappointment of the Endeavours of his Honourable Friend for his Advancement: And it may be easy to gather, from what I have argued above, on what Side the *Weight* of the Offence lies, with Regard both to the *Number*, and to the *Worth*, of the Persons offended. Sure, such cruel Treatment of so worthy a Man, meeting with so little Discountenance or Discouragement, is much more likely to give the *Enemies of Christianity*, and the *Enemies of the Government too*, Occasion to triumph, than his Advancement to a Bishoprick; as it is also too likely to prove a *Snare* to many, by encouraging them in such *sinful* Methods of Calumny against any, whose Person or Promotion they dislike. But, lest it be thought an invidious Task to enter farther into this Argument, and that it is not so easy to bring this Matter, of the Offence on one side and another, to an exact Calculation; I must say further:

That the Case before us, betwixt the Right Honourable Person who appear'd for Dr. *Rundle's* Promotion, and those who opposed it, in the *Circumstances in which it really stood*, is not the Case of an *indifferent Matter*; and so

is not, as this Author says, p. 16, " to be  
 " tried and determined, upon this *single Point*,  
 " whether *Christianity* is likely to suffer more  
 " by Dr. *Rundle's* being promoted to a Bishop-  
 " rick, than from his being denied that high  
 " Station: The Light of giving Offence to  
 " Numbers of pious Christians is not " as he  
 says, p. 17, " the *only* Light in which it ought  
 " to be consider'd: " But it is a Case, in which  
 there is plain *Duty* on one Side, and *Sin* on the  
 other. To stand by his worthy Friend to the  
 last, and persist in his Application for his Pro-  
 motion, 'till it was either granted or absolutely  
 refused, was, in the *Circumstances* in which the  
 Case really stood, the noble Lord's indispensable  
 Duty, upon Grounds quite abstract from and  
 independent on the Consideration of the *Of-  
 fence* that might be given or taken on either  
 Side; a Piece of Duty to which he was bound  
 in Honour and Conscience, by all the sacred Ties  
 Virtue, Religion, or Christianity, could lay  
 upon him; and which he could not neglect or  
 omit, without violating these Ties: This is  
 what I hope to make evident.

But, that I may not be mistaken upon this  
 Head, I must call back the Attention of the  
 Reader to the real Circumstances and fair State  
 of the Case; which is very unfairly and disinge-  
 nuously stated by our *Clergyman*. I am far from  
 pretending that it is not, in general, a Matter  
*indifferent*, " whether one worthy Man, or ano-  
 " ther Man of like Worth, shall be promoted  
 " to a Bishoprick! " But, is it also an *indiffe-  
 rent*



rent Matter, " whether a good and worthy Man  
 " shall be loaded with Calumny and Reproach?  
 " whether such base Treatment of him shall be  
 " favour'd and encourag'd, and the Success of  
 " it help'd forward? whether he shall, in these  
 " Circumstances, be abandon'd by his Friends,  
 " or not? " I don't pretend, that there may  
 not be *prudential Considerations* which will war-  
 rant the opposing one worthy Man's being ad-  
 vanced to a Bishoprick, and the Preferring ano-  
 ther of equal, or even peehaps of less, Worth;  
 provided these *prudential Considerations alone*  
 are brought upon the Carpet. If Dr. Rundle's  
 Promotion to the See of *Glocester* had never been  
 opposed on any *other* than *prudential Considera-*  
*tions*; I cannot take upon me to say, whether  
 or not, Considerations, of that Kind, might have  
 been offer'd as would have made it reasonable  
 for his Right Honourable Friend not to persist  
 in his Request; because, in this Case, it must  
 depend upon the *different Nature* of the pru-  
 dential Considerations that may be supposed to  
 have been suggested, to determine what Part it  
 was most honest and honourable for him to act:  
 For, as it may be allowed, on one Hand, that  
*some* Considerations of that Sort might have war-  
 ranted his desisting from his Request; so, it is  
 no less certain, on the other Hand, that there  
 might have been *other* Considerations, which  
 might come under that Denomination, which  
 would by no Means have justified such a Con-  
 cession. But, this is quite foreign to the *real*  
*State of the Case*, as it stood; and our Author

is guilty of a palpable Piece of Unfairness and Disingenuity, in taking such Pains to divert the Attention of his Reader from the true State and *inseparable Circumstances* of the Case; as he does, when he talks of "a deserving Man" not being promoted to a Bishoprick; "when he says, "is it not better that one good Man" be denied a high Station in the Church, &c." and "it is certain that *Christianity* cannot suffer by Dr. *Rundle's* not being promoted to a Bishoprick:" But what is all this to the Purpose? What a vile Piece of Disingenuity is it in this Writer to represent this, p. 23, as the *Reasoning which runs through the Whole* of the Letter he writes against; "that, because Dr. *Rundle's* Character is such as becomes a Christian, "a Protestant, and an *Englishman*, therefore it "is unreasonable to oppose his Promotion?" There is no such Reasoning in that whole Letter, nor does any Body argue in that Manner; but the Inference which is, justly, drawn from what this Author owns concerning Dr. *Rundle's* Character is, that, "therefore it is unreasonable to oppose him as a Heretick or an Infidel." This brings us to the *true* State of the Case; and whatever Pains this Author takes to carry off the Attention of the Reader from the *inseparable Circumstances* of the Case before us, it must be own'd he has discover'd very little Art in it; not that he has not shewn Readiness enough to employ all the Art he could for this Purpose; but he had unwarily cut himself off from using *Art enough* this Way, by setting down

down at Length, p. 9, that Paragraph of the Letter he writes against, where the *true State* of the Case is *kept in the Reader's View*; "can ever  
 " that Right Honourable Person give up such  
 " a Man? *especially* when he has been thus  
 " injuriously treated by Men that know him  
 " not, in Opposition to himself who has known  
 " him, and who knows that the Objections  
 " against him are meer Calumnies.

In short; this Author well knows, the World knows, whatever he may *now* pretend to put upon them, that the Opposition to Dr. Rundle's Promotion was *never* put upon the *single* foot of *prudential* Considerations; that this Opposition *commenced* upon the most odious blackening of his Character, and representing him as an *Heretick*, an *Infidel*, or one who *talk'd contemptuously* of Divine Revelation; that he was opposed as a Person of such bad and pernicious Principles, as render'd him *unworthy* of such a sacred Character, or, indeed, of the Character of a Christian Minister; and that this Opposition, upon this foot, was begun, and for some time carried on, while the Providence of God had confin'd Dr. Rundle to a sick-Bed, or to his Chamber; so that he had no opportunity of taking any Measures for clearing his own Character and giving a check to the Calumny rais'd against him, till the Calumny was industriously spread, and perhaps, some had gone too far in their Opposition to him, to think they had room left for an honourable Retreat.

Now,



Now, in this Case, for any Persons who believed his Innocency, and were satisfy'd of the Worth of his Character, to join in opposing his Promotion, upon *meer prudential* Considerations, especially Considerations drawn from a *Regard* to *that Offence* which was so *wickedly* and *induttriously raised*, and at the same time, to shed such *Crocodile's tears*, that they are "for-ry it could not be done without giving *Offence*" (as this Author infamously represents the Conduct of the *Bishops*, even when he pretends to be making their Apology, p. 20) such a Conduct, in such Circumstances, I may venture to pronounce, would be, in itself, unquestionably *sinful* and unrighteous, as it would be a Conduct that had the most direct and manifest Tendency to countenance and encourage such Calumnies and Reproaches, and to forward the Success of such vile Methods of abusing a worthy Man, and ruining his Usefulness.

But, while I pass this Censure upon such a Conduct, as here stated; I am far from *imputing* it to these Bishops, who opposed Dr. *Rundle's* Promotion: this Author would lead me to do so; but I have quite other Apprehensions of the Views on which they have acted, as I shall show by and by. I can easily believe our Author, when he says, p. 14. he *has no Authority to speak it*, though I cannot conceive what ground he has to be fully convinced of it, "that, were it not for the *Offence* it might give to many well-meaning pious People, this Reverend Prelate, who is said to make the

greatest

"greatest Opposition to the *Doctor's* Promotion, would heartily give his Consent to his being advanced to the See of *Glocester*;" but I cannot help thinking; that, if the Right Rev. Bishops, who opposed Dr. *Rundle's* Promotion were convinced of his Innocency and Worth, they must, instead of opposing, have done all they could to promote it; unless there were some other Reasons to hinder them than this Author alleges in their Behalf, as this would have been the most proper, and, I'm persuaded, a very effectual Method of discouraging such vile Methods of Calumny, of doing Justice to a worthy Man's Character, of removing all the Offence groundlessly taken against him, and establishing his Capacity of being as useful in that high Station as his Personal Abilities do fully qualify him to be.

But, whatever be in this; sure I am, I may appeal to the *common Sense* of Mankind; whether the Right Honourable Person, who knew his Integrity and Worth, and the Groundlessness of the Objections against him, who had long honoured him with his intimate Friendship, and I believe reckon'd himself not dishonoured by such a Friend; whether, I say, he could, in the Circumstances I have mentioned, so far *give him up* to this injurious Treatment, as to desist from requesting his Promotion to the See of *Glocester*? Whether he could do this, in Honour or Honesty; in a Consistency with the Principles of Friendship, Virtue and Integrity?

i. e. in effect, whether he was *at all* capable of thus abandoning him?

This Author owns, p. 12. " indeed, says  
 " he, if a Concession did necessarily imply his  
 " deserting or giving up his Friend, it would  
 " be an unanswerable Reason for his Lordship's  
 " insisting upon his Promotion. — But it is the  
 " highest Presumption and Indecency to pro-  
 " nounce, that a Concession must imply this,  
 " when it is impossible to determine what Rea-  
 " sons or Motives might induce his Lordship  
 " to make such a Concession." But, with his  
 good leave, it is no Presumption or Indecency to say, " that *no* Reasons or Motives  
 " which could have induced his Lordship to  
 " make such a Concession (if any Motives  
 " could have induced him to it) would have  
 " *alter'd* the *nature* of the Thing; nor could  
 " have hinder'd it, in these Circumstances, from  
 " implying his *deserting* or *giving up* his Friend." No Friend of Dr. *Rundle*, who had *formerly* espoused his Interest, and Interposed to procure his Promotion, could have more effectually *delivered him up* to the Calumny with which he was persecuted, left him to fall under it, and even lent his helping Hand to it, than by *ceasing* from his interposal for him in such Circumstances; unless he had himself *join'd* in the Calumny. This is a Point on which I might stand to an Appeal to the *common Sense* of *any* Man, who attends to the real Circumstances of the Case, and will fairly let us see into his Breast. The Noble Person had *begun* his Application in  
 his



his Friend's favour (and, it is said, was encouraged to hope for Success) while his Character was yet untouched: to defeat the Success of his Application, an Opposition is *rais'd*, supported by such Reproaches of his Friend, as he well knew to be grossly injurious and abusive: was it not natural for him *then* to reckon, that he had an additional Reason for insisting upon his Request in his behalf? that the Honourable Office in the Church, which *at first* he had sought for him only as a Favour, which it could be no great loss to him to be disappointed of; was *now* become in a sort necessary to be procured for him (if by any proper Methods he could obtain it) necessary to do Honour to his injured Friend, to give the most effectual Discouragement to such abusive Treatment of him, and to show that the Reproaches thrown out against him had not made their designed Impression? and could he *then* desert his Cause, when he had such additional Reasons for standing by him? would not this have been *a great Cruelty* to his Friend?

The Question, here, is not barely, what so great a Man might be obliged to do *in point of Honour*? which, if the notion of Honour is consider'd as separate from the Principles of Conscience and Honesty, might perhaps be too nice a Question for some Persons to judge of: but, what he is obliged to do *in Conscience and Honesty*; by the Principles of Virtue, Integrity, and Friendship? And of this every Man, who knows what it is to have an honest and friendly

Heart, may judge. *Serious Christians* will judge of the Noble Person's Conduct in this Matter, by the Principles of *Christianity*; and finding that he has acted an honest and virtuous Part in standing by his injur'd Friend to the last, and could not have acted such a Part, if he had deserted him, must applaud his Conduct as not only the only Honourable, but the only *Pious* and *Christian* Part he could have acted; and must reckon that, if he had done otherwise, he had not only acted unsuitably to that Honour which becomes his Character, but to the Principles of that Holy Profession to which he is an Ornament; and even disagreeably to the Principles of Virtue and Friendship recommended by honest Heathens. \*

And, let not this *Clergyman* now tell me, as he does the Author of the Letter, p. 10. "that

\* ——— *Amicum*

*Qui non defendit, alio culpante, ———*

——— *hic niger est & hunc tu, Romane, caveto.*

Hor. Sat. I. 4. 81, 82, 85.

——— *penitus notum si tentent crimina, serves*

*Tuterisque tuo fidentem praesidio, qui*

*Dente Theonino cum circumroditur, requid*

*Ad te post paulo ventura pericula sentis?*

*Nam tua res agitur, paries cum proximus ardet:*

*Est neglecta solent incendia sumere vires,*

Hor. Epist. I. 18, 80, &c.

*Qui non defendit [Socium], nec obstitit, si potest, injuria, tam est in vitio, quam si parentes, aut amicos, aut patriam deserat.*

Cicer. Offic. I.

" that unless I have the L—— C——'s ex-  
 " press Leave or Directions to say this, but  
 " publish it without his Lordship's Knowledge  
 " or Permission, it is great Presumption in me  
 " to determine the Judgment of so great a Man  
 " by my own." Heaven knows, I write and  
 publish this *without the Knowledge or Permif-*  
*sion of any Lord, or any Clergyman, living;*  
 nor do I want any Man's Permission to do it,  
 though I had done it as early as the Author of  
 the Letter. Indeed, when a Man shall  
 take upon him to publish Secret History, as this  
 Writer does, p. 11. it may be *great Presumption*  
 in him to do it without the *Permission or express*  
*Leave* of Persons concern'd in it: but the Case  
 is quite otherwise, in passing a Judgment upon  
 the *Morality* of any Man's Conduct in a par-  
 ticular Action that lies open to the view of the  
 World. I may judge, and say, what would be  
*right or wrong* for any Man to do, in such and  
 such supposed or given Circumstances; with-  
 out any Man's express Leave to say so. In such  
 Cases *Free Britons, and Serious Christians,*  
 have a Right to judge, and will judge, with-  
 out any Man's Permission: and so long as we  
 have the *Liberty of the Press* (which, I thank  
 God, is yet continued to us) we may publish  
 such a Judgment, and appeal to the Judg-  
 ment of the Publick about such Matters,  
 without the Knowledge or Permission of any  
 Man living. But, is it not " great Presump-  
 " tion to determine the Judgment of so great  
 " a Man by my own?" No surely: let us sup-  
 pose



pose so great a Man had a large Bribe offer'd him, to betray his Country, his Prince, or his Friend; might not I confidently, and even *without his Leave*, say, "that I was sure he could not accept of it; but, acting as he had always done with the utmost Honour, would reject it with Disdain," because this would be presuming to *determine his Judgment by my own*? Does this Writer presume to determine this great Man's Judgment by *his own*, when he says, in the next Paragraph, "'tis certain, he can never give up a Friend: he can never *think* his Friend has *not* been injuriously treated, when he *knows* the Objections against him are *meer Calumnies*?" Wonderful! But, it seems, he may *leave him* to be thus injuriously treated, by desisting from his Application for him when he is under such treatment; if we might *presume to determine his Judgment by this Author's*.

"But, he goes on, "may not some prudential Reasons prevail with so great a Man, "not to insist upon his Friend being advanced to a Bishoprick?" No, in such Circumstances, no prudential Reasons can prevail with so great, and *so good*, a Man not to insist upon his Friend's Promotion. "May he not do this, "for the sake of his Country, to prevent "Factions and Divisions among those, who are "Friends to the present Government?" No, he cannot do so *wicked* a Thing, on any Account, and we are never to *do Evil that Good may come of it*; nor, I hope, is his Country in the least

least *Danger*, by his faithful and steady adherence to his Friend; nor can his deserting *him* be necessary to prevent any dangerous Factions and Divisions.

But, may he not desist “ at the Request of “ a Person for whom he must have a very great “ Regard and Esteem? ” No; not of the Person for whom he had the greatest Esteem in the World: Not at the Request of the worthy abused Man himself, if ever he should have been so forgetful of what was requisite for the Support of his own Character, as to have made him such a Request in these Circumstances. This Author would have him do so; p. 31. (*Hoc Ithacus velit*, &c.) but I will not believe that any, far less “ many of his *real* Friends ever “ wish’d him to do it; ” else they must be very *inconsiderate* ones; and, if ever he had yielded to the Wishes of *such Friends*; it led, by an Excess of Resignation, as to his private Interest, into a Forgetfulness of the Tendency of such a Conduct to lend a helping Hand to his Enemies, and fix a Stain on his own Character, he had made such a Request to his noble Friend, he might justly have answer’d him, as the best Man that ever was in the World once did a very *honest* but *inconsiderate* Friend, *Matt. XVI. 23.* for he would, in that Case, have been unwarily and undesignedly, soliciting him *to sin*. To be sure, that Right Honourable Person must, in such an Application, (if ever it had been made to him) have had such a fresh and affecting View of the unsuspecting Innocency and generous Resigna-

signation, of his Friend; as could not miss to have an Effect, on a noble and generous Mind, quite different from the Purpose of the Application. But I verily believe the Doctor was never weak enough to be drawn into such a Snare: Though he is, I believe, as little solicitous as any Man, with Respect to worldly Advantages; yet his *Righteousness* he will hold fast, and will not let it go; but will reckon it his *Duty* to be tender of his own Good Name, and, in all Instances to beware of doing *any* Thing himself that has a Tendency to hurt it: And if "many good Men would have done" what our Author would have had him do; they must, in these Circumstances, have been more *good* than *wise*.

But, "Might not my L<sup>d</sup> C<sup>mt</sup> have desisted "at the Desire of one, to whom he ow'd great "Favours?" No: Not, tho' he ow'd his Life to him; because it would have been a Sin against God, to whom he ow'd *infinitely more*. But, what are the Obligations that should induce him to do this? Why, says our *Clergyman*, "May he not do this at the Desire of "one, who prevailed with *another Right Honourable Person*, of great Abilities, Judgment, Prudence, Diligence, and Integrity, "to make a very great and uncommon *Concession*, "purely to obtain *That* for him, which he express'd so great a Desire to enjoy?" This Case is put so particularly, as to shew that it is plainly intended to give the World an Intimation, that the L<sup>d</sup> C<sup>mt</sup> was desir'd, or might be



be desired, to do this, by one who had done so and so for him: And I'll venture to say; that, if our Author publishes this without the express Leave or Directions of the ONE he means, he is guilty of a very great Presumption and Arrogancy in so doing; at the same Time, that I cannot allow myself to believe, that any ONE would be so base, as to give him express Leave or Directions to upbraid my L--- C--- in so unworthy a Manner. I believe it is entirely without Book that this Writer tells us of any "Right Honourable Person's being prevail'd with to make a very great and uncommon Concession, &c." I always thought, and so I'm sure did a great many more, that the L--- C--- owed the high Station he now so gloriously fills (and which I'm told he never ask'd) to the concurrent Opinion his great Master and the Publick had of his peculiar Abilities and Capacities for it. I have been told too, that it was offer'd to him with such Circumstances of Disadvantage, to the private Interest of his Family and Estate; that Nothing but a generous and noble Ambition to do the best Service he was capable of doing to his King and Country, could have induced him to accept of it: And, during the short Time he has been in that high Station, he has acquitted himself to the Wonder and Delight of all Men; so that, as the Author of the Letter very justly observes, "the whole Profession of the Law do justly admire his Abilities, Judgment, Diligence, and Integrity; and almost adore him for these Qualifications."

"cations." After all this, that a nameless Writer should *upbraid* him, in so unworthy a Manner, is a vile *Indignity*, which, I must say, it particularly concerns *that ONE*, upon whom this Paragraph will turn the Eyes of every Body, to shew his just Resentment of.

Upon the whole, I think I have made it abundantly evident; that, in the Circumstances of Dr. *Rundle's* Case, *no Offence* likely to be taken at his Promotion could have justified his noble Friend, who well knew his Innocency and Worth, in desisting from requesting that Promotion; nor could justify any, who believed his Innocency and Worth, in opposing it: As doing an Action which is a Virtual abandoning a worthy Man to Reproach and Abuse, or involves us in the Guilt of favouring and encouraging Calumny, and forwarding the Success of it, is doing an Action *in itself* sinful and wicked: and we are never to do an Action *in itself* sinful and wicked, to avoid Offence.

What would be the Consequences, if such arguing, as our Author's, was allowed to be good; and calumniating and abusing worthy Men was to be so much favoured and encouraged, as he would have it? Why, it would easily be in the Power of *one* worthless abandon'd Wretch, to ruin the Usefulness, or defeat the Promotion, of the *most* worthy Man that ever was, the best Man that ever wore a Mitre: for *who can stand before Envy?* The most spotless Characters cannot be secure against such vile Attacks,

Attacks. Our Author indeed says, p. 16, 17, that if *Dr. Rundle* is laid aside, "as good, and  
 "as useful a Man, as himself, may certainly be  
 "found to supply that Station; another Per-  
 "son against whom no such Charge can be  
 "brought, &c." Certainly not; we may con-  
 fidently say, that *no* such Person *can* be found,  
 if such Methods of Abuse as *Dr. Rundle* has  
 met with are to be countenanced and encourag'd  
 so as to hinder *his* Promotion; because no Per-  
 son can be found, to *whose* Charge the vilest  
 Things cannot *be brought* by those who are  
 base enough to do it; and of whom the worst  
 Reports, *true or false*, p. 18, may not *be spread*;  
 and, if such Reports are raised and spread, *Of-*  
*fence* must be taken; they, who believe his  
 Innocency, find themselves *then* obliged to op-  
 pose his Promotion; tho' they are *sorry it can-*  
*not be done, without giving Offence.* 'Tis easy  
 to see, what must be the Consequences of all  
 this; and how far they may go.

But, must we, then, condemn the Conduct  
 of the Right Rev. Bishops, who opposed *Dr.*  
*Rundle's* Promotion? Not, if we can help it:  
 but, I think I have clearly shown, that their  
 Conduct cannot be justified upon *the* foot on  
 which our Author attempts to do it; and I can-  
 not help thinking, they are abler Divines than  
 to have acted upon *such Principles* as this *Ad-*  
*vocate* for them, p. 30. I presume *without* their  
*leave or Directions*, rests their Apology upon.

Let us see, then, if we cannot find out a  
*better* Justification of them; at least, such a



Justification as may be more agreeable to their real Principles, may reconcile their *Conduct* to their *Consciences*, and their own Sentiment concerning right and wrong; and what better Justification of them would we have? Or shall we still presume to *determine the Judgments of such great Men by our own?*

I will not run the hazard of this *Clergyman's* Displeasure, by asserting; that "these great, "and good, and learned, and wise Men are "Strangers to Dr. *Rundle*, or have been, some "how or other, *worked up* to oppose him. p. 24. but,

It has been said *some time ago*, and made no Secret of, "that there was *but One* upon "the Bench of Bishops, who was for doing "a Thing, which many People reckon *an Act* "of plain Justice, to Numbers of the *best* "Subjects and *best* Friends to the Government in "the Nation, by allowing them the Common "Rights of Subjects; *but One*, who was for doing what *some* call, a rescuing of Sacred Ordinance of *Jesus Christ* from being *debased* into a Tool of State; that all the *rest* of that "Right Rev. Bench were of Opinion that, "this Allowance of the common Rights of "Subjects to these Numbers of good Protestants and hearty Friends to the Government, "was *not* a Piece of Justice; that *the use* made of that Sacred Ordinance, was *no Prostitution* of it; but a thing absolutely *necessary* "for preserving our *Church*, which would be "in the utmost *Danger* of being swallowed up, "if

“ if that usage was taken away ; and, being absolutely *necessary* for so good an *End*, was undoubtedly *Lawful and Honest*.” If this be true, and some of these Right Rev. Fathers have publickly owned it ; and if they had any ground to believe, or but *suspect*, that Dr. *Rundle* was a Man of such pernicious Principles, as might lead him to be a *Second* upon the Bench in so dangerous an Attempt against the *Church* ; that he too reckoned that a piece of Justice and Piety, which they thought would bring her into Danger, would not a bare Suspicion of this abundantly justify them in opposing his Promotion ; while, at the same time, they might be *very sorry that it could not be done* without Danger to the *Church* ? Again :

I am told, that some of our Author's *Friends to Liberty* are far from being *Friends to Universal Toleration* ; and we are asked, in a late Paper (said to be written under the Inspection of an eminent Churchman) “ if there is no Difference, betwixt a Toleration, and an unbounded Toleration ? ” By an *unbounded Toleration* must be meant, a Toleration to *all peaceable Subjects* to worship God according to their *own Consciences* ; for I know of no more *Unbounded Toleration* pleaded for by any Man. Many, I am told, who say nothing at present against a Toleration clogg'd with a Subscription to the *Athanasian Creed*, to the Doctrines of *original Sin, Predestination*, and the like, would abhor and oppose a Toleration freed from such Cloggs ; and of all Things, would dread and oppose

pose the Toleration of false Doctrine or false Worship, as a Sin against God, and a thing that would bring the *Church* into the utmost *Danger*. If this be the way of thinking of any of the Rt. Rev. Bishops, and if they have any ground to suspect, that Dr. *Rundle* entertains any Principles which might lead him to approve of an Universal Toleration of *all peaceable Subjects*, without laying them under any civil Penalties barely for worshiping God according to their Consciences; that he is so excessively good-natured, that he would not agree to hurt or persecute *any Man* on account meerly of his Religious Principles; would not this be sufficient to justify *them* in opposing his Promotion to a Bishoprick?

I am far from taking upon me to assert, or even insinuate, that Dr. *Rundle* really holds any such pernicious and dangerous Principles as I have mention'd; I don't pretend to know, what his Principles are; farther than that, from the best Enquiry I have been able to make into his Character, I have good ground to believe, that he is a very good Christian, and an exceeding *worthy Man*; and then, according to our Author, p. 5, he must be *a Friend to Liberty, to mutual Toleration, and to the Right of private Judgment*: with all my heart, be it so, for my part, I shall like him so much the better.

But, will not the bare *Suspicion* of such *Danger* to the *Church* as they may fear from his Advancement to a Bishoprick, abundantly justify these Rt. Rev. Bps. who opposed his Promotion?

If this Apology for the Conduct of these Rt.

Rev.



Rev. Fathers, be not allowed to contain a sufficient Justification of it; I protest I can find no better; and I must even give up the Point, or leave it to abler Hands than either our Author or myself: I have done my best for them.

Before I conclude, there is one Thing, which our *Clergyman* shews a particular Forwardness to impute, not only to the Author of the Letter, but also to the Tendency of the L--C---'s insisting upon his Request for his Friend; which I cannot, therefore, omit taking some particular Notice of; and that is, "the raising of Factions" and Divisions among the Friends of the present Government." Not only does he talk, p. 31, of "the Advantages the Enemies of the Government make of this, to set the Friends of the Government at Variance among themselves:" Not only does he represent it, p. 12, as the Design of the Author of the Letter, and the Intent of that *rash Determination*, as he calls it, *that the L--C--- can never give up such a Man as Dr. R.* "to foment Differences between those who are Friends to the present Government," but, he asks the Question, p. 10, 11, May not the L--C--- desist from requesting his Friend's Advancement to a Bishoprick, "for the Sake of his Country, to prevent Factions and Divisions amongst those who are Friends to the present Government?" plainly intimating that his Country is in *Danger* by his steady Adherence to his Friend, and that *this* has a Tendency to raise Factions and Divisions among the Friends of the Government. What can

can be the Meaning of this? Sure I am, I never heard of any who were for Dr. *Rundle's* Promotion, but such as are fast Friends to the present Government; Friends to it, not from private Interest or Politique, but from Principle and Inclination founded upon Principle; Followers, not for the *Loaves*, but for the *Doctrine* upon which the Right of the present Government is founded: And these are Friends to their Country, and to the present Government, upon too sure a Foundation to be shaken by any private Dis-obligations. And, I believe, all the best Friends to the present Government in the Kingdom are well satisfied; that no Friends to Dr. *Rundle* are capable of being induced by any Resentment of a particular Disappointment, to raise, or assist any Factions or Divisions hurtful to their Country or the present Government; or to divide from, far less to oppose any Measures which they can see, or are convinced in their Consciences, to be for the good of their Country, or for the Honour, Interest, and Safety of the present Government. On the other Hand; if any false or treacherous Friends to the present Government, such Friends to it as our Author is to Dr. *Rundle*, who can flatter it and fawn upon it while they are betraying it; such Friends as have no *peculiar* Attachment to it by *Principle*, but are its Friends *now* upon Interests and Views that would lead them to be the ready Tools of *any* Administration that chanced to take Place, or *any* Party that happened to be *uppermost*, and befriend it as the

the *Goats* defended the *Capitol*; if any such Friends to the Government, I say, or even any Real, but *mistaken and mis-judging* Friends to it, should be proposing or forwarding Measures that are really prejudicial to their Country, and, of Consequence, are dishonourable, and in the Issue must prove *hurtful* to the present Government; it is to be hoped these Great and Worthy Men never wanted the Inducement of such a Disappointment, to awaken and stir them up heartily and honestly to divide from, and oppose, *such Measures*. But if indeed the Game they have seen play'd on this Occasion, should open any of their Eyes to the real Characters and Views of some pretended or self-interested Friends to the Government; this is a Consequence, which all the *best* Friends to their Country, and to the present Government, must rejoice in. Particularly; if, what they have observ'd on this Occasion, should give a timely Alarm to any of the best Friends of their Country and of the present Government; should awaken them to just Apprehensions of the Danger of the Growth of an exorbitant Influence of High-Churchmen, and stir them up to more Vigor and Watchfulness in using all proper Methods to prevent, or put a stop to, the Growth of such an unhappy Influence: if it should excite them to all proper and dutiful Care, to hinder the Government from taking Serpents into it's Bosom; such Creatures as have a remarkable Mixture of the Subtlety, and the  
Venom



of the late Disappointment  
and much to be wished for by  
your Friends to their Country, and to the pre-  
sent Government.



F. I. N. H. S.

